HE UNIVERSALIST *Leader*

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

New Church School Building, First Universalist Church, Minneapolis, Minnesota.

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to cooperate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

October, 1957 — No. 10

The cover presents the new **Church School Building** of the First Universalist Church, **Minneapolis,** Minn. In the center pages of this number is a picture story of the new building in use.

Angus H. MacLean, Dean of the Theological School at St. Lawrence University, comments on the strength and the weak spots in our liberal religious education in **The So-Called Wasted Hour.**

Robert L'H. Miller, minister of the First Universalist Church of Melrose, Massachusetts, and Curriculum Editor, points up the most significant fact that **Enriched Living is the Curriculum.**

Ernest W. Kuebler, administrator of the Council of Liberal Churches and Director of the Division of Education, reports on the **Direct Service to Local Churches** of the Division.

Alice M. Harrison, Associate Director, Junior High Program, outlines a new and much needed emphasis of our education program in her essay, **I Work with Junior Highers.**

Edna P. Bruner, Associate Director for Field Work of the Education Division, highlights **The Role of the Religious Liberal** in education.

Philip R. Giles, General Superintendent of Universalist Churches, stresses our need for **New Learning for New Situations.**

John F. Hayward, Assistant Professor of Philosophical Theology, Federated Theological Faculty, University of Chicago, has an important message for liberals in **Biblical Symbols in the Liberal School.**

The So-Called Wasted Hour

gus H. MacLean

THIS title has obvious reference to Wesley Shrader's article in the February issue of *Life.* ader is both a clergyman and a scholar and his nence in either category in no way interferes with journalistic aptitude. I find use for this article as ringboard from which to dive into the sea of unainty and perplexity in which many of us do our agogical swimming. The irritating truth is that ader's colorful representations of Sunday schools obviously drawn from life. We, too, could have plied him with horrible examples. His insights fine and the emphases in his proposed reform O.K. ar as they go. The generalizing on the basis of unresentative data may be his fault or the fault of his ors, but the article in any case gives no attention hopeful developments prior to the advent of Ranh Miller, nor to schools that have been doing neering work for many years. To be regretted in icular is the absence of reference to work in the l of curriculum prior to the belated appearance of Presbyterian and Episcopalian curricula in which seems to smell the dawn of a new day. I would to amend the article by calling attention again to rather glaring omissions, and especially to a source waste of time and the child which he overlooked namely, the errors in religion itself. The worst ures are accompanied often by child docility and uiescence. Recently people in this area prayed for and got it. The people where I live did not pray, they got the rain, too. To answer a child's question e, even with scripture, and say that the rain falls both the just and the unjust might be disturbing he faith. A child falls into a well and we pray for deliverance. If sinful and helpless man were to hold his praying, would God have left the child he well? Religion creates its own problems and te. Must children be helped through problems or brainwashed or numbed in intellect so that they do ask even the obvious questions? Children's boisterand even cynical rejection of what we say and do, ay and don't do, is not the worst that can happen. man Cousins testified here that the religious educa- he received in no way identified religion with nonence, but rather definitely accepted violence. This is the sort of thing that I mean. The most significant thing about the unmentioned *Beacon* curriculum is that it invades religion and opens it up for reinterpretation, rather than trying merely to transmit a religion. So Mr. Shrader's great oversight is in making no provision for the correction of error within the faith, unless he assumes that we are to expect correction by divine intervention now and then.

But give the devil his due, Shrader has challenged us to a work of reappraisal. We do understand what he means by rowdyism and baby-sitting, do we not?

Before I go on with this, I would like to say that even more disconcerting than this article may be some of the remarks of our very warm scientific friends who think we do not know what we are trying to do, nor how to go about what we wish to do. From a strictly scientific point of view this can be frighteningly true. Scientific research specifically in this area is years overdue, and I would go on record as saying here that we need serious research on at least two levels — one center devoted to experimental research, and several centers devoted to the better understanding and implementation of what we already know and associated closely with the training of leaders. There are some who think we should do nothing until we have the assured guidance of science. I am not too optimistic about speedy results even after we get the wheels of research turning. In any case we are faced with one of those situations where we cannot wait until we get all the facts. Moreover, I feel that we shall not get the facts except as we do what we think we want to do in the best way we know how to do it. We are engaged, in a sense, in a tremendous laboratory experiment, and one that the scientist will need when he comes to set up his more-controlled situations for study. I feel that many of our teachers know more than we give them credit for. They have lived and worked with children and feel assured of the justification of what they do. They have made astonishing use of the fruits of research in many related areas and are not as naive as many would think. So I say, God speed scientific research. In the meantime, as Eloise says, "We have to carry on, for Lord's sakes." I speak

as one of you who has to carry on, asking the questions the scientists ask and answering them, and correcting ourselves as we go, out of personal and shared experience.

Do we know what we are trying to do? What are the fundamental value and methodological assumptions on which we operate? What are the things we consider to be culturally worth while? What demands does human nature make of culture? We need to ask and answer such questions, for there is great need of the clarification of our operating philosophy. I see no great hope of coming out with a philosophy that will be accepted generally in every detail, but this does not justify any muddleheadedness. I sometimes feel that we are insensitive to the sweeping theological and social implications of our declared principles. We seem not fully awakened to the daring of what we ourselves say and write — or are we being naively romantic? In Sophie Fahs' books, and from those who speak with her, we have declarations of human rights that transcend anything in our cherished state documents. We have in these declarations a ground from which a significant theology could emerge, and from which should come an address to society that would commit us to a more courageous way of life. If I correctly interpret what we say, we challenge ourselves to put our ecclesiastical houses in order, for our clear intent is not to mould the child to an established religion, but to share with him the best we have and to engage him in its continuing creation. I know of nothing in education or religion more radical than this, or more fraught with serious responsibility.

Our "curriculum," and I put the word in quotes, is our declaration of what we wish to do and how to do it. It embodies, presumably, a theory of nature and culture, a body of knowledge, and a methodology — all probably too sketchily examined as yet. Studies are under way that will help us to see more clearly what we have actually produced, and so put us on the way to its continuing improvement. It has been enormously successful at times, and not so much so at others, but on the whole I think it the most significant thing that has hit religion in centuries, the luminaries of our present theological firmament not excepted. I do not undertake to evaluate it here. I think of our work in more inclusive terms, and maybe I can comment upon a few of the points at which we need to push our inquiries.

I am not going to embarrass this company by reciting Thomas's four wishes or the latest declarations of faith by liberal churchmen. I wish, however, to say that a basic assumption is that *there are human needs, partially known to us, that are not culturally determin*
I believe that man was born to realize his great
potential in freedom, that he needs to love and
loved, that he needs a sense of personal achieveme
and both an emotional and intellectual orientation
life in all its contexts, from the home to the m
inclusive of all, and also that he needs to modify p
sonally the culture he inherits. *We assume,* in sho
that life makes demands of culture. If this is not
we shall have to back up and start all over again, a
I am afraid, without some of the most cherished ho
of western culture.

I interpret our work as meaning that the b
answer to human need is to respect man's integri
to keep his soul alive as he learns to enjoy life p
ductively and to accept its frustrations and limitatio
The drive and response to freedom are inborn, b
the freedom itself, in the social sense, is a cultu
achievement. Certain discovered human values ha
made the exercise of freedom possible, and it sh
grow or die with them. I feel certain that this is tr
but that we see the truth but dimly. Our thinking
shaky and casual to a dangerous degree, and this,
true, will make it difficult to discover the ways a
means of creating free souls. There are *many* poi
at which we are fuzzy in our thinking. We a
afflicted with word phobias. I find fuzziness in o
understanding of the relations of "curriculum" in t
sense of organized subject matter, to curriculum
the wider sense, of the relation of curriculum
method, and of both to objective. *Method in teachi*
value cannot be neutral as to value. It incarnates val
and makes it communicable. An objective such as t
intention to produce a loving personality is not
target towards which something wholly unrelated
it moves. It is rather a present experience movi
towards more complete realization. The curricul
too, is as much subjective response as it is objecti
material and program. A better awareness of th
matters would help to eliminate the myths which a
hangovers from the old education — the notion th
subject matter is curriculum, that knowledge and fa
can be transmitted unmodified, that erudition is iden
cal with knowledge and wisdom, in short, that bo
mind, and spirit are still things apart. And I mig
add some myths not so old, namely, that discussi
without information produces intellectual maturi
that thinking is divorced from content in some stran
way, and that method can be used without a cl
sense of objective. You will forgive me for mentio
ing these things, but when people still fight with
over church school activities, over space for a chil

d such matters, I assume that ch notions have not yet died out ıongst us.

There are more serious needs. a meeting of representatives of r clergy and of theological ıools last winter I complained ıt we talk the languages of psyologists, psychiatrists, sociolots, archeologists, biologists, ysicists, and even of astronors, but no language suitable to r own religious perspective on e. I was immediately put on a mmittee, and as a consequence I ow that the deficiency I sense is much within me as elsewhere. ıyway, we have done feeble ırk in noting the theological imcations of what we are trying to . I believe that we have, at both ds of the educational scale, let r intellectual problems outrun

I would like to soften the nega-e flavor that has crept into this k by saying that I fully endorse ch statements as Dr. Eliot's in recent Religious Education mber of the *Register,* when he ıke of the tremendous alerting our churches to the need for precedented effort in the educan of the young, and that this ive to improve religious educan is the most powerful single ctor in the church. We are at the od tide of a movement and few nerations have been blessed with ything like it. In the same issue the *Register* Sophie Fahs speaks the casualness with which we about our work. This I also dorse. Too many feel the moveent will somehow care for itself. hat I am trying to say is that aiseworthy as is what is being ne, my purpose is to question ıere I think questions are due. For example, I do not think that have done a good job in joing our radical movement with the dynamics of the old culture. There has been neglect of the continuum of experience from the old to the new, or too great a reluctance to acknowledge that there are marching orders in the new. This is a point at which we need radically to reduce shock, wrangling, misunderstanding, and waste. I have heard directors speak of parents as if they were enemies, and lay people and ministers speak in even less complimentary terms of directors. So a little preachment for both parties might be in order. We need to remember that what we do as leaders needs the check of the laity, *no matter how annoying this may be.* This is an old and tried democratic way of dealing with the leaders' unavoidable mistakes. To lighten the weight of this preachment I'd like to tell you a story.

At St. Lawrence we once facetiously discussed the problem of getting church people to sit in the front pews. Several suggestions were made. One was a pulpit with wheels and powered so it could be driven down the aisle to the people. Another was a system of pews built on the caterpillar tractor principle. Well, the story teller must have heard of this research, for the story begins with the minister sitting in his pulpit watching the people filing into the back pews. After a while he pulled on a lever beside the pulpit and the people moved forward and new pews appeared behind them. After a while this was done again, and so on until his people were where he wanted them. Then, when he was well on in his sermon, indeed to the point where it became apparent that the sermon was not a good one, someone in a pew pulled a lever, and the pulpit and preacher disappeared through a hole in the floor. This is the lay principle at work. I wish I had as good a story to illustrate the need for the laity to wake up to their responsibility.

Despite the great flood of readiness there is still quite a body of resistance, which we probably feel more strongly in the small towns and villages than in the great urban areas. There is a type of sin-infested parent that would try the soul of the most loving and permissive of directors. The complaints of these people are not inquiries at all, they are devices that they would not give up for the world, for they use them to fend off responsible participation in church life, and also the first painful pangs of spiritual growth. We meet these people in the fall and they ask, "Why don't you teach more Bible?" and you answer that we do teach Bible and tell them what and how, and sweetly seek their cooperation in improving effective communication of Bible lore. We give them books and pamphlets. The next fall we get together again and the first question is, and from the same person, "Why don't you teach more Bible?" There are dozens of questions similarly used, and these people wouldn't be caught with satisfying answers to them. At the same time they are astutely curious and informed about every other life interest. They wait upon the word of the expert and scientist when they work in their gardens, or when raising anything from a parakeet to a pet chimpanzee. They study when they invade the stock market; when they buy a washing machine or automobile they bury themselves in consumers' reports. But to study the child, or the curriculum, to find what nurtures a human soul — this is apparently for the birds. I don't blame anyone for getting "sore" at

such people, but unfortunately it doesn't do any good. Sometimes someone gets run over in the street or the stock-market crashes and some of these people get a new perspective on life. So we have to stand by permissively and, while praying for an act of God, we throw everything in their way in the hope that something may carry a traumatic wallop.

These people aside, however, I think we can do a better job for the people who are ready and eager to learn, the honest inquirers. Sometimes, the answers we give are not too convincing, rather meatless, and maybe a bit peevish. I am sure our answers are partly to blame. I have grown old saying over and over through the years that the church school that will keep chance and waste at a minimum will be organized as *a co-operative effort on the part of families who use the church* as the theatre of their joint efforts, and who make their own homes the heart of the program. Have we ever thought of mobilizing home-makers on a national scale to spearhead research and the dissemination of enlightenment in this area?

I am not one who romanticizes the home and mother as though these were possessed of magic that always produces the best results. All we can say is that the home is powerful in shaping persons — in wrecking them as well as in building them. Its power has no magic except that people live intimately enough in the home to be unable to escape the impact of the value patterns operative as parents and children work and play and rejoice and weep and eat and sleep together. This fact should give us a clue to a better understanding of methods of living with children in the church school that so often look like baby-sitting when they are not; and which seems to baffle so many. There is no reason why the church school shouldn't acquire a greater measure of power over life if we could just remember where the power of home resides. Nevertheless, we shall never get on without the home, for the simple reason that it is on the job all the time and determines largely the value of what goes on in the church school.

There is another area in which we may be building for waste and failure in a big way, which the *Life* article did not overemphasize. It is also an area in which we may raise our sights to unprecedented achievement. We make much of a child's growth. We see the individual person's need of a continuing experience of self-transcendence, but we make relatively little of the experience of cultural transcendence, which, to my thinking, can give a church a significance beyond the service it renders to the virtues and vices of its time. The whole religious education venture seems to me to be threatened without a clearer sensing of the element of cultural transcendence involved in personal growth. In other words, we make too little of human destiny and our involvement in it now, and this deficiency is reflected in our thinking, our feeling and our programs. What is it that ties the youth to the human community when he leaves the church school? The great values in which we tried to nurture him? Or the partialistic, monopolistic, competitive, and predatory values that have such a prominent place in our corporate life?

We cannot assume that the values with which we nourish the infant are not going to be lost in the more inclusive contexts of man relations where other val laden procedures are dominant. my fears have any justification this point we may be mak lambs to feed to the wolves. F haps I could state it more acce ably this way: the kind of edu tion we liberals confessedly try give a child ties us inexorably the human venture. The two c not be separated in our concept education or of the church. the success of the church scho hangs somewhat upon the sign icance of the church in the soc order. As Paul Hutchinson says words posthumously publish Protestant churches are not mo ing contemporary life. They "respectfully tolerated insti tions", giving neither great li nor great leadership (*Christ Century,* March 13, '57). T total impact of our libe churches has to show a bet record than this in facing problems of our collective li for we cannot postpone the bet life to Heaven, nor wait upon vine intervention.

We should perhaps begin work in this area with a fuller tegration of total church effo There are churches still that h bor tensions between religious ucation work on the child le and the rest of their work, a this tension shows in administ tive arrangements and budgeti provisions as in personal relatio We religious education people, our side, suffer perhaps somew like the labor movement. We ha fought so long for recogniti that sometimes we do not rec nize victory when it comes. T integration accomplished, should see to it that the chu address itself to society with very values with which we se to nourish the young.

:nriched Living Is the Curriculum

bert L'H. Miller

T is most important that persons possess a religion that will help them more adequately to under-nd their life experiences. To help children and ung people both to grasp such a religion and to rn to use it in meeting life experiences is one of the st thrilling things an adult can ever undertake. is enterprise takes on whole new meaning when we gin to help these children and young people meet d master their own problems and thus be prepared face their next stage of development as secure, nfident, adjusted, and able persons possessing the sights of high religion. The curriculum of religious ucation conceived of as such fruitful living experi-ces enriched by resources such as are provided in the ew Beacon Series in Religious Education, fashioned meet the constantly changing and emerging needs children, is a teacher's and parents' opportunity for eative, meaningful religious education.

One basic function of religion is to help the in-vidual interpret and understand his own experience ore thoroughly. Meeting situations in which ethical tion must be taken and decisions made, the in-vidual draws upon his religious foundations in termining his action. Faced with baffling experi-ces, such as incapacitating sickness, death of a loved e, financial reverses, and so on, the individual turns his religion for understanding. In the midst of ccess and happiness, transcendent beauty, and a feel-g of wonderful harmony, the religious person in-rprets the experience with the help of his religion.

What we are saying is that religion has a utilitarian nction. The materials of our religion, such as the ble, church history, theologies, and worship, are the eans whereby the recorded insights of religious per-ns of the past are made available to us. They are of lue to the end that they deepen and enrich our own ligious development. They must never be substi-ted for personal religious experience.

Turning to religious education, we see that one of s major aims is to show children and young people nd ideally adults, too) how to use their religion r the purpose we have outlined. It is a tragedy that ligion has so often become separated from people's rmal living. Religion so often has been made a nday-go-to-church affair, totally insulated from the rest of men's living. So many people do not know how to use their religion as one valuable resource in understanding and interpreting their normal daily life experiences.

Religious educators pledge themselves to the task of helping persons make more effective use of their religion. People need to be helped to learn how to think and what to think about. A vitally important part of proper thinking is the asking of the right questions. In facing a decision regarding some line of action to be taken, the religiously educated person will ask, "How is this going to affect my fellow man whom I regard as of supreme worth and as an end in himself?" Such a person has learned what to think about. He has been educated religiously. His religion is now fulfilling one of its important functions, for it is illuminating a life experience.

The subject matter or content of religion is most important in this process. We need to know how religiously oriented persons in other times and places have faced the same situations. We need to know what results others have achieved by certain decisions or patterns of behavior. The individual will want to turn to the Bible, church history, and theologies, for these are the records of other persons' searchings and discoveries. These are the tools or the instruments which, when added to independent thought and investigation give depth and meaning and enrichment to individual experiencing. The passing on of this subject matter becomes, therefore, not the end of religious education, but one useful tool in achieving a major end of education: the using of religion to deepen our understanding of daily life experiences.

A specific curriculum or program of religious education begins, therefore, where every individual begins and continues in life: with daily life experience. We cannot, therefore, begin with Bible or church history or theologies since this would be to perpetuate the compartmentalization of religion, insulated from life. The place to begin is with the issues in living for which the persons, with whom we work, are looking for answers. Ultimately they may be helped by deepening their knowledge of the Bible or thinking through more thoroughly their theology. Such mastery of subject matter will be meaningful only to the

extent that the process is undertaken in response to the search for an understanding of some contemporary situation with which they must deal. Meaningful religious education organizes its curriculum around life experiences which are real in the lives of the learners, bringing the insights of high religion to these experiences and the questions being asked about them. These insights communicated through the Bible, church history or theologies will serve to help the individual more adequately to understand and interpret his own experience and therefore meet and master this experience successfully. In such meeting and mastery the individual will, also, be equipped to meet and master future new experiences, building on the growth and development of his own past.

The center of the educational process is the person and his own experiences or, more properly, the group and its own experiences. To say that a curriculum is "experience-centered" means that it is organized on the basis of the real, firsthand living of the learners. It is important to see that the persons who make up our church school classes are the same persons in church school class as they are at home, on the playground, in the public school, and in all of their many roles. If their education is to be effective in the church, we dare not assume that when they walk through the doors of the church, they will leave all the rest of their living outside. The church school teacher who has forgotten this fact has soon been reminded that yesterday's football game or last night's television are still a part of Johnny's living.

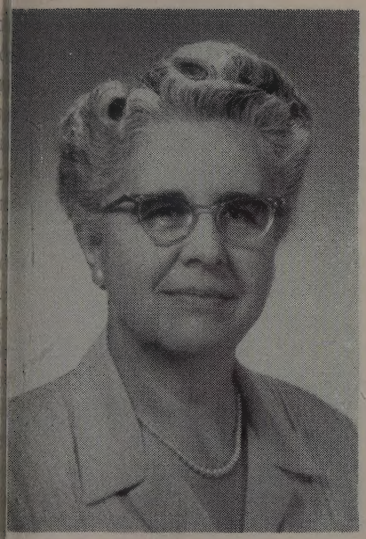
For a religious education curriculum centering on daily life, the experiences which will be examined in church school will not differ from those being examined in the public school. The living matrix of our lives is of one piece. The difference comes at the point of the materials which the church school will use to enrich and interpret the learner's experiences. The effective church school builds a curriculum out of the normal life situations of its learners at various stages of their development and then draws on the special subject matter or content of religion to add further meaning and interpretation to these experiences; meaning and interpretation which the public school, for example, does not introduce into the examination of this same experience. In teaching persons how to think and what to think about, the church school is helping pupils learn to ask additional and specifically religious questions.

The curriculum of religious education in such a church school is the normal, natural experiences through which the learner goes, brought under criti evaluation, enriched by helpful material, and guid and controlled by a mature leader to the end that th experiences will be reconstructed, problems solv and the learner led to a fuller, more adequate li better able to cope with new experiences in the futu This means that we should expect to see our childr dealing with questions about how one gets along wi brothers and sisters, how one deals with his fears, ho one plans his future in terms of a life partner and life work, and how one treats other people who a different, religiously, nationally, or racially. O children will be investigating their own feelings abo the wonderful world of nature, about other peop about birth and life and death, and about curre social, national and international problems. In sho the issues of contemporary living at their vario stages of development will be the curriculum of th religious education.

It is important, however, to bear in mind that mere to experience, merely to be busy at doing things, is n education. These normal and natural experienc which form the curriculum serve an educational pu pose only to the end that they are examined a evaluated. The process is education only when t class is searching for deeper and more significa meanings to attach to their experiences. To look crystals or stars or the living habits of other peop falls short of education unless the group is led to a significant questions about the experience and th search for answers to their questions. We learn n just by doing, but also *by undergoing the consequenc of our doing and by evaluating and appraising the consequences* to the end that better, more effecti ways of doing are discovered.

It is also important to bear in mind that the e periences of the learners need to be enriched by hel ful materials. Merely to transplant a segment normal living into the classroom and continue livi it on the same level as before fails as an education enterprise. As the teacher helps the group to beg to ask questions about their experiences, so, too, do the teacher lead the group to investigate materia which will be beneficial in suggesting new insigh offering new answers, probing new points of vie It is at this point that the Bible and church histo and theologies enter the educational enterprise: as e richment for the normal experiences of learners.

We come, at this point, to see the relationship b tween the curriculum of religious education and th books of the New Beacon Series in Religious Educ



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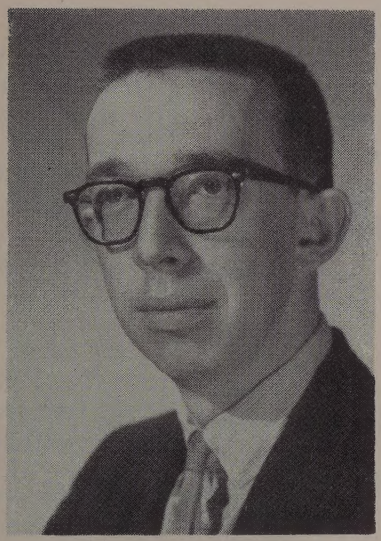

Royal H. Cloyd, Associate Director, Adult Programs, Division of Education, CLC.

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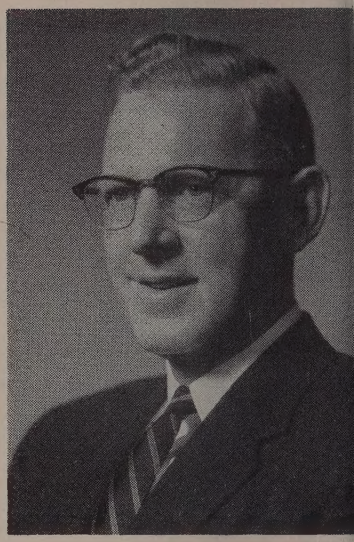
on. These books are resource aterials available for the teacher ho is trying to help learners to xamine their experiences more itically. They are not the *only* aterials available. Where other aterials exist, there is no point in ublishing them again. They are ready available. The books in is series are published because o one else has done this same ork. Nor are the materials to be sed in enriching experience to be mited to the books of this particular series. Any material from any ource which is accurate and hich is helpful will be used by e teacher as resource material.

By a knowledge of child development it is possible to know ccurately what experiences children of various ages are likely to e questioning. Those who have een responsible for the development of the Beacon Series have ried to offer materials which such study of child development indicates will be needed. The Series s yet is incomplete. Newer books are being added continuously. This library of religious resources will continue to more effectively serve the teacher who wishes to enter with learners into a fruitful investigation of daily life experience.

Those who have undertaken the approach to religious education which we have been describing have discovered new adventures in their work with children and young people. No longer is Sunday school a burdensome, boring task of merely trying to pour content into unreceptive minds. No longer must the teacher try to make content material which seems foreign to children, interesting and appealing. The experience-centered way is the natural way of education. It brings together a group under the direction of a more mature adult to deal with the issues which are real in the group's own life. Dealing with what is real and important, the group responds with enthusiasm, interest and hard work. Biblical material no longer is spoiled by being forced upon unwilling students, but it comes alive to those eagerly searching for subject matter which will offer helpful information in the solving of some real life problem.

The way of more meaningful religious education means happier, more enthusiastic students. It means more relaxed and contented teachers. It means that the subject matter of religion is eagerly sought after. It means that religious education becomes an adventure in investigating life, entered into with zest and enthusiasm by both teacher and pupils. Such adventuring in living awaits both parents and teachers who strive to work with children and young people on the basis of real living experiences. Out of such adventuring shall come joy to those who share in it. To those who so share shall come a deepened sense of the high value of religion in more adequately understanding their daily living.

Direct Service to Local Churches



Ernest W. Kuebler

A report on the CLC Division of Education

THEOLOGICALLY loaded ecumenicity is gaining ground rapidly in the Christian world. The goal as set seems to be bringing together in "one body of Christ" the great diversity which developed during the centuries since Jesus' birth. Only time will tell whether that goal will be achieved; yet the hope is expressed that through this momentous ground swell of togetherness the religion and ethic of Jesus will take on deeper and more practical meaning and find its way into the physical and mental fibres of each practicing Christian. There appears to be little doubt but that the traditional and dogmatic concepts of Christianity will be strengthened by bringing together its diverse groups and, in turn, the more liberal tendencies within Christianity will find themselves hard put to find a true place within this ecumenical development.

Words similar to the above I used in making one of the special events addresses to the Continental Convention of the Liberal Religious Youth at their meeting in Jones' Gulch, California, during the latter part of August. The Universalist and Unitarian youth were gathered there not only as representatives of the two parent organizations, but primarily as active participants in their own organization, the L.R.Y. These young people of ours some years ago took steps to unite Universalist and Unitarian youth in a single organization for the purpose of developing within Universalist and Unitarian churches youth groups who would not be primarily concerned with the sectarian differences of the parent groups, but rather who would be developing a liberal religious faith adequate to the needs of the life youth has to live in the twenti century. It was possible at Jones' Gulch for th young people to hold a truly stimulating and rema ably well conceived and well developed contine wide gathering of the youth leaders of our two bod who in a very short time may be the leaders of T Universalist Church of America and the Ameri Unitarian Association. You could justly have be proud, had it been your privilege to attend this me ing, to discover the high regard these young peo have for the democratic process in organizational a institutional life. They also have deep running spiri al concern for each person's religious faith, and g evidence of constant hope that they are good liv examples of the religious education of the homes a the churches to which they belong and the herita of religious liberalism from which they come.

The Council of Liberal Churches, established 1953 by action of adult Unitarians and Universali is our normal way of showing the extent of "togeth ness" of these two bodies. At its inception, this Cou was to function for the two parent bodies in the ar of Education, Publications and Public Information. soon became evident that the monies available and ability to function co-operatively would limit Council in its major emphasis to the field of Educati There was, for a brief period, an emphasis in Pub Information, but this had to be discontinued after months of operation. In the area of Public Infor tion now, there can only be an occasional project dertaken provided it does not require any large su

money. The Publications activity of the Council ntinues to be very limited due largely to the inability the parent bodies to find ways of co-operating. The Council functions effectively through elected presentatives and its subcommittees report regularly the Council at its meetings. Administrative pernnel and expenditures have been kept to a minimum order that the funds and staff available may be used r direct services to local churches and fellowships, d also to work co-operatively with regional organtions and state conventions.

Printed and mimeographed reports on the work of e Council of Liberal Churches, especially its Division Education, are released from time to time directly our local churches and to the annual meetings of th denominations.

Unitarians and Universalists are now one in their lucational emphasis. Services to churches and fellowips on a continental basis are operating from the me office and under the guidance of the Committee Education which is made up of representatives of th denominations. *Much of the co-operation making ch functioning possible began in the decade before e Council was formed* and on this firm foundation, e present staff works to symbolize the expressed irit of "working together" between these two anches of the forces of liberal religion.

Executive Staff Appointments

Since the Biennial Conference in Detroit, the Dision of Education has expanded its staff by appointg, in December, 1955, a part-time Junior High School Vorker in co-operation with the L.R.Y., Alice M. Iarrison. In September, 1956, Miss Harrison was ppointed full-time Associate Director in charge of unior High School Work in this Division.

In April, 1957, the Rev. Robert L'H. Miller, Inructor in Religious Education at Tufts University and inister of the First Universalist Church in Melrose, as appointed part-time Curriculum Editor to begin ork September, 1957.

In April, 1957, also, Mr. Royal H. Cloyd, of Urana, Illinois, was appointed Associate Director in harge of Adult Programs, commencing work Septemer, 1957.

Members of the Division of Education staff who ere appointed when the Council was formed are: e Rev. Edna P. Bruner and Frances W. Wood, Asciate Directors in charge of Educational Consultaons and Field Work; Mrs. Edith F. Hunter, Dr. ucile H. Lindberg and Dr. Dorothy T. Spoerl, partme Curriculum Editors; Dr. Sophia L. Fahs, Curriculum Consultant; Mrs. Lotta A. Hempel, Administrative Secretary of the Division, and Dr. Ernest W. Kuebler, Director.

Educational Consultations and Field Services

Direct service to local churches and fellowships in staff field visits is one of the most important functions of this Division, since we are most concerned with the opportunities and problems faced by our local church leadership. Each year, each minister and church school superintendent is given an opportunity to request visits by the staff for church surveys and consultations with the people who have the religious education responsibility for developing the church's program. With the increasing number of such requests, the present staff of the Division is just about able to "make the rounds" within a period of from eighteen to twenty-four months. Plans are projected to enable area-based persons, on a part-time basis, to augment these services so greatly needed in our rapidly growing churches and fellowships. More and more individuals and committees are coming to the headquarters for consultations.

Extensive field trips by Miss Bruner, Miss Wood and Miss Harrison not only consume most of their time, but from many sources, we learn this is considered the most helpful and inspirational part of the Council's activity.

> Our approach to church field services and an extensive report on past and proposed field trips will appear in *The Universalist Leader* in a future issue.

Leadership Training

In a movement which is growing as fast as ours, leadership is of great importance. From one-third to one-half of our local church leadership personnel must be replaced each year, or due to expansion, located for the first time in any one year. Never has it been more important than now for the local Religious Education Committee to function and function effectively in order that the philosophy and method of the liberal church may be understood and employed in our every effort to assist the many new persons joining the cause. Teachers' meetings, parents' groups, young adult discussions and the great variety of other leadership training techniques on the local level are being used increasingly.

In the larger communities where there are several liberal churches, they are joining forces and having joint training sessions and week-end staff meetings. There has been a marked increase in this kind of effort

this past year. Of particular interest to those in the Greater Boston (Massachusetts) Area, in which there are approximately 1100 church school teachers and officers, are the six institutes arranged for the fall of 1957 under the joint sponsorship of the Universalist Church School Union, the Unitarian Sunday School Union and the Unitarian Sunday School Society.

The entire United States and most of Canada are now blanketed with summer Religious Education Institutes which are sponsored by Universalist and Unitarian state or regional organizations. Many of these have been in existence for a long time and the next step is to see how and when co-operative planning between the two denominations can increase their effectiveness. It is recommended by the Division of Education that as soon as possible the Universalist and Unitarian Leadership Conferences have joint planning committees and that such regional conferences become financially self-sustaining, with the national staff serving as consultants when needed and desired. It is hoped that where possible these area conferences be set up and participated in by both Unitarians and Universalists. Although many of these summer conferences were first conceived as training sessions for church school teachers, they have now been expanded to include youth of both the junior and high school age, the young adult, and the representatives of the church as a whole.

Junior High

A survey revealed a tremendous growth in the number of Junior Highers who are associated with our churches and their readiness to develop an expanded church-centered program. Another need expressed in the churches was training material for the adults who work with this age group. A program was launched under the title *An Adventure with Junior Highers* and already it is becoming obvious that with the right kind of encouragement from the local church boards of trustees and the parents, no church needs to fear "losing its youth."

The basic philosophy of our junior high program as it is being developed grows out of our convictions that: the responsibility for the Junior High program should rest with the Religious Education Committee of the local church, or be related to it via a specific committee on youth activities; the Junior High program will be an "expanded" program ministering to the needs of the total personality, and one which will lay a foundation for a stronger high school religious education program. It will encompass the church school class, the youth group, or a special activity; the Junior High program will enlist the support and ofttimes leadership of the parents. It shall provide adequate adult supervision; the Junior High program will include summer camp opportunities, both for the young person and the adult teacher or advisor. Leadership training sessions for the advisor and laboratory schools for the teacher are available at summer conferences.

Adult Programs

Royal H. Cloyd, who was introduced to the readers of the *Universalist Leader* in the August 1957 issue, has already had suggestions from the major officers of Universalist and Unitarian organizations who have a responsibility for developing adult programs as to how he can help coordinate and strengthen their work. It will take some time to develop the primary emphasis of this department, but it is obvious that there is a great need to create and develop church-centered adult study programs and resource materials for use in discussion and action groups.

This department will also give special attention to the implementation of the resolutions passed by the annual and biennial meetings of the Universalists and Unitarians. The educational programs in connection with the Congress of the International Association for Religious Freedom, to be held in Chicago in August, 1958, are already being developed and will be released for study and discussion by local churches in the early fall.

A full field work schedule will be developed by the Adult Programs Director and requests for his services should be made immediately.

Curriculum and Worship Development

The library of resource books for children, youth and adults produced by this committee and its staff, which representative of the Unitarian, U versalist, Ethical Culture, liberal Qua er and liberal Jewish points of vie has reached a new high in volume sales and diversity of distributi Used primarily in church schools, th volumes are as frequently found day schools and private schools, to mention a number of the volun which are a part of college text quirements. Translations into seve foreign languages have appeared a others are in process.

Curriculum building is a slow pr ess and it takes several years usua to prepare and classroom-test a ma script. We continue at the rate about two or three books released any one year.

To be released this coming fall a winter: *Abraham: His Heritage a Ours,* Dorothy B. Hill; *Poems to Gr On,* compiled by Jean Thompson.

Revision of several of the leade guides is now well under way, as a number of the juvenile volum Greater participation by the lo church school teachers in the planni of new volumes and revisions of isting volumes is now an accepted p cedure.

For some time this Committee concerned itself with the matter children's worship and its place the scheme of the church's religi education program. Considering diversity of approach to this subj in our liberal fellowship, the comm tee is proceeding slowly and cautious Several local churches are furnishing with the results of their experime and a beginning has been made o volume dealing with the *How's a Why's of Children's Worship.*

It was significant, I believe, our two church bodies, when they t steps to co-operate and "do thin together, should have found in *Edu tion* an open door to effective acti In many respects education is and been at the center of our efforts religious liberals.

The enthusiastic response to the forts of this staff encourages us to p forward into new and exciting areas religious education for the en church. It is to everyone's advant that the channels of communication wide open . . . be sure to let us kn where we can be of service to y

Work with Junior Highers

ice M. Harrison

TO guide and direct the Junior High program for our Universalist and Unitarian churches is a rilling task. To share the enthusiasm, the laughter, e energies and the fresh new dignities of the early lolescent years is to find the true meaning of the ord wonderful — "full of wonder."

To become involved with the parents and the adults ho have taken on the responsibilities of leadership ith the Junior Highers in our churches, in our area eetings, our summer camps and laboratory schools of ligious education, is to witness a movement char-terized by a willingness to give of self, a patience to low youth participation, and an eagerness to learn ew techniques by which these twelve-, thirteen- and urteen-year-olds may find their place in the educa-onal program of liberal religion.

Let me tell you a few of the things that are happen-g and describe the program and services which are vailable from our Division of Education.

There are a large number of Junior Highers in our urches; most of them are in church school classes nd a large percentage of them are also in organized unior High youth groups. A tabulation of our rec-rds indicates that the Junior High departments in the urch schools range anywhere from three to two undred and one, in one church; and a listing of two undred and thirty newly formed Junior High youth roups throughout the country during this first year. ur mailing list to adults who work with Junior ighers runs up to five hundred and ninety-two. What picture of vitality and activity this presents!

When we look beyond the local church, we see unior High rallies which bring together anywhere om sixty to one hundred in group programs; we see unior High summer camps and conferences running om two to six weeks' duration and enrolling in all me three hundred young people; and we see de-oted men and women directing these rallies and mps.

A significant phase of the Junior High program as been the number of spring, summer, fall and winter workshops and laboratory schools for teachers and advisors of Junior High youth.

A basic philosophy around which our program has been built is, briefly: the responsibility for the Junior High program in our local churches should rest with the Religious Education Committee, or be related to it via a specific committee on youth activities.

The Junior High program will be an "expanded" program ministering to the needs of the total personality, and one which will lay a foundation for a stronger high school program. It will encompass the church school class plus a youth group or special activity.

The Junior High program will enlist the support and, at times, leadership of the parents. It shall provide adequate adult supervision.

The Junior High program will include summer camp opportunities, both for the young person and the adult teacher or advisor. Leadership training sessions and laboratory schools for teachers and advisors are available. A type of *Field Work* has emerged which includes: Conferences with parents of the Junior Highers, to acquaint them with the scope and possible programs; Seminars with ministers, adult advisors and teachers, to discuss techniques in teaching and in supervision of group activities; Meetings with Religious Education Committees to discover ways of integrating the Junior High program into the total education program of the church; Meetings with Junior High young people in areas (several churches), or in individual classes or groups in the local church.

Fieldwork requests are made by filling out the regular *fieldwork request form* which is sent to each local church, or by letter or phone call to the office. Seventy-seven churches were included this year in one or more types of services.

A batch of new materials has been prepared and distributed to our churches. The most needed of these has been the *Junior High Handbook* (for leaders). Copies may be had for twenty-five cents. This is a

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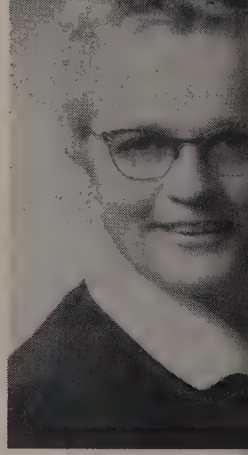
The Role of the Religious Liberal



Edna P. Bruner

ON the thirty-sixth anniversary of Caruso's death, in a radio program originating in Ottawa, the great singer's voice, in spite of the poor recordings of the time, seemed to sing as it did in life, deeply moving the listener, bringing renewed awareness that, in some way, every man's life should capture a part of the glory of life's reach and wonder, and be a creative contributor to it. I write to this point, and to the role of liberal religious education to this end.

In earlier issues of *The Universalist Leader,* I have defined the religious liberal's concern in religious education as being that of the finest possible development of life, in relation to the universe and in relation to one's fellow men. The need is every man's. The task is primary.

The need is an inner need. It has to do with the nurture and growth of the totality of one's inner life, with the receptivity, the appreciations, the joys, the skills, the riches, the achievements that are there, *within,* always keeping vital contact with the life without. One who misses this inner achievement and joy misses his own life; one who tries to find it without keeping contact with the life without has nothing to grow on.

Education for life is experience-centered. No one can give another firsthand experience; it is the firsthand experience that builds the inner life. Those who attack experience-centered education attack a child's or any person's right to his own life, to his own inner adventure and achievement. The countless millions of well-fed people who complain of lack of joy, meaning and hope, who seek escape by moving from one form of entertainment to another, or by taking sleeping pills, or by flocking to the evangelist's Garden "to be saved," may complain to high heaven, but they attest that joy, meaning, and hope are not *within* themselves, not their own experience a possession.

Real learning is an exciting joy. Ten-year-old Bob looked forward to last summer's vacation and the ti it would provide for learning to swim, learning play the clarinet, and for playing in Little Leag Baseball. It was an adult who suggested that all th might be "too much work!" Remember Walter Chrysler: after he had become famous as a builder railway engines, he bought an automobile for the s purpose of taking it apart to learn how it worke

Today's engineers know "what is in the books," they experiment and experiment and experiment, cause the new things, the answers to unanswer questions and problems, are not "in the book." short, firsthand experience gives not only inwa possession and skill; it leads to outward discove and achievement.

The questing child, adventuring forth with delig reveals the way of life that is natural. Adults w wistfully observe this delight in children and w refer to it as "innocence of childhood" or "naivet should look at themselves and ask when and why th lost it. We are heirs of "all the good the past ha had"; there is a real sense in which every life capitulates the history of the race, physically and questions asked; but *life* is present and life is futu or it is dead to joy and meaning, even if not heartbeat.

Adults who confess to having lost, or missed, t much of the joy of living, usually see some reaso that are personal, and subject to correction in so degree. However, the reasons are not all person some of them have been implanted. In the field religion, note the theologies that label enjoyment a s that deny or limit the right to learn, that term this l

vale of tears," that tell man he "can do nothing of nself" or that he was "born in sin," or that "there no salvation, except through Jesus." Concerning cial problems, how often is it said: "We've always d wars; H-bomb or not, we are caught," or "you n't change human nature." All these are phony chés and misdirections, the more dangerous and unly when the sanctions and aura of religion are ached to them.

Joy of life has been thwarted often by mistakes in ucational procedures *per se.* Sometimes adults have en so over-eager to share the inherited culture that ey have tended to force it on the child: "This is it: arn"; "Do as I say"; or, in religion, "Do not queston." Whether what is being taught is true or false, is method is false: it is the method of dictatorship d of indoctrination, not the method of freedom.

The method of freedom is the method that respects e freedom of the person to experience, learn, think, ow, and choose for himself. This method provides portunity, encouragement, and the best possible reurces and help.

How can ten-year-olds comprehend "one million?" teacher in the First Unitarian Church in Chicago, ith the class studying *Beginnings of Earth and Sky* d *Beginnings of Life and Death,* was faced with is problem. He suggested to the boys and girls that ey sift a pail of sand in order to get grains of approxate size; next, they counted out and bottled ten ains of sand; next, they counted out and bottled one ndred grains of sand, went to the university "lab" d weighed the one hundred grains of sand; next, on e basis of weight of one hundred grains of sand, ey learned to figure what one million grains of sand ould weigh; and, again using the scales in the "lab," ey weighed sand to the total of one million grains. he children did this; it was their project; they underood every step of the procedure; they were interted; in the process, they had many new experiences, d they learned; the knowledge and skill became part their lives. The teacher helped greatly, but the arning of the children was firsthand; it will "stick ith them," be part of them.

There is another angle to freedom. The child deed the freedom and the opportunity and help to evelop his own thoughts, his own skills, and his own fe simply is not free. This is the explanation back of e sense of inner failure and imprisonment that so any feel. The highly competent parent needs to atch himself, lest his own competence "rule the ost." His competence should be the rich resource that it is, but it should not block the opportunity, in freedom and fullness, for the child to learn and to develop his own skill. So also with the teacher: he needs to be rich in knowledge and skill, but unless the members of the class have freedom to ask questions, to think, to grow, and to express their own thoughts and skills, discover truth for themselves, they may "get tired of listening," learn nothing, become bored and killed off by the subject, no matter how important the subject. In short, the genuine "activity program" in liberal religious education, geared to the developmental interests and needs of the child and of the subject, is vital, not extracurricular.

Freedom has its own built-in disciplines. The children weighing out the million grains of sand were interested in what they were doing. Interest attracted them; lack of interest wouldn't have! Bobbie wanted to learn to swim; he wanted the skill to swim well; he wouldn't have been satisfied with failure. Walter P. Chrysler wanted to learn how the car he bought worked and then he wanted to make a better one. His desire was to discover what the facts and possibilities of automotive engineering were. Facts carry their own disciplines. Genuine self-discipline turns on personal interest, insight, and respect for the truths written in the nature of things. It is of primary importance to each life to have the freedom, the opportunity, the resource help and guidance to achieve for itself. Religious education, concerned with the finest possible development of life, should help especially at this point of inner need. Violations and failures yield frustrations, many with explosive power.

The question of freedom for the finest possible development of life is not related to children alone, nor is it merely academic. We are not in danger from H-bombs; we are in danger from any and all persons so frustrated and so full of blind, explosive power that H-bombs and other instruments of destruction are liable to be triggered. We are in danger from the kind of selfishness that turns its back upon the other man's need. We are in danger from the kind of drifting that resigns itself with regret and a sense of inevitability to the idea that there is nothing man can do to free mankind from the seething maelstrom of its problems.

Isn't it time to recognize that man's first business is to learn how to live?

Isn't it time to recognize that man needs a religion and a religious education that can take the needs of life, the truths gathered from all the arts and sciences, the tested knowledge of how man really lives and

(Continued on page 250)

The Nursery: Mrs. Lee C. Barker and Mrs. Beverly Barker.

First Uni

School Mem

Their New

ade 2: Teacher, Mrs. William R. Borderud.

The Assembly: Presiding, Mrs. Clark Chamberlain, Wo
Chairman.

Church

Minneapolis

on Building

Senior Kindergarten Class: Teacher, Mrs. Robert C. Pope.

"Of course, not everyone likes the program. But, heck, it's easier to think out in this quiet hall."

Grade 4: Teachers, Mr. and Mrs. Hugo Schuck.

Dr. Robert L'H. Miller, minister of the Melrose, Mass., Universalist Church and Curriculum Editor, CLC, leading workshop on "What Is the Curriculum of Religious Education?" on Education Day, Boston University, May 25, 1957.

Choric Speech and Motion Choir Workshop. Rev A. Storer, leader, Winchester Unitarian Church, E Conference, Boston University, May 25, 1957.

Role of the Religious Liberal

(Continued from page 247)

grows, the rich resources of nature and of human cultures, and blend them, integrate them into an ever-growing, living whole?

How long shall man docilely accept the paradoxes of hunger in the midst of plenty, of war when peace is longed for, of racial antagonisms that violate the very nature of human life? How long are religions prating and indoctrinating theologies false to evidence and tested truth to go unchallenged? These are more than rhetorical questions: they point to mental illnesses in our society, illnesses that can be fatal. The "backward peoples" are awake; they want opportunity in their lifetimes. Paradoxes, indifference, a sense of inevitability and helplessness won't do.

Religious liberals stand for every man's dignity and freedom. In religion, as in science, they put any and all beliefs and dogmas and philosophies and deeds to the test of reason, evidence, and truth. Their religion, the response of their lives to the whole of life, is in these terms. Religious liberals have deep faith in man's highest potential and in the vast and wondrous reaches of the universe of which man is a part. Each new discovery, each new achievement, broadens and deepens faith, and happily opens the windows of insight to yet more truth and wonder.

The Universalist and Unitarian denominations stand for every man, for freedom, for the unending quest and test for truth. They have faith in man's capacity, personally and socially, to fulfill his life in noble ways, provided he seeks his finest possible development right relations to the universe and to his fellow m By quest, by experiment, by testing for truth, manif ways to new and better life open, in the inner a social life of man, even as in medicine and gineering.

What denominations stand for is crucial. One c name certain "great" churches of other denominatio once liberal under liberal leadership, that are liberal today, not only because the ministers ha changed, but basically because their denominations not liberal. Ecumenical protestantism, seeking to un a large number of protestant denominations, by own avowals is moving away from liberalism towa the old partialisms of Christian tradition, partialis that exclude as irreligious those not reared in or th who question partialism's brand of "Christian" do ma. Liberals are excluded. So are those from oth world religions.

A religion big enough for One World must ha doors open wide to all seekers of life and truth. men from all lands and cultures can study chemis and physics and music together, so, in freedom, hon ing "the authority of truth, known or to be know they can share the religious quest together. They ne to! All minds and hearts are needed. It isn't enou to be an isolated liberal. It isn't enough to be libe only in science. If paradoxes, inconsistencies, fa dogmas, violations of freedom, failures, frustratio and wars are to be overcome, and if all men are have opportunity for their finest possible developme liberals must join in united effort.

New Learning For New Situations

ilip R. Giles

HERE is a firm of riggers on a street which I pass each morning. They are forever loading pes, pulleys, blocks and tackles, and planks into ucks. The men who do this are ordinary-enough oking folks, like you or me. They dress in heavy eralls and stout shoes. Beyond this, I know nothing out the business, this particular firm, or the men. t one morning a few days ago I learned something out all three, and, during the incident, was reminded gain of something I've known for a long time.

Standing at the rear of a truck was a man twenty ars my senior. Suddenly, seeing the need to straight- a piece of equipment in the truck in order that it ight accommodate more, he stepped to the rear heel, put one foot on the hub of it, and in the time u could say "one, two, three," he was up and in the dy of the truck . . . with an ease I envied and a ace that was a delight to see. I question whether I uld have gotten into the bed of the truck by that ute at all! And, as I say, I am twenty years younger an the chap who did.

I thought of this as I continued on my way, and it gan to make sense in this wise: here is a fellow who as been doing this kind of thing for fifteen, twenty, irty years. The muscles that he used in that graceful cent are wonderfully trained and therefore at his mplete command, *for that kind of job.* But take him t of his milieu, out of the accustomed job, and set im at a desk. Will he be as graceful signing papers, writing articles? Or, in what is perhaps a fairer alogy, put him in the swimming pool or on the lf course, and see then whether his muscles can pro- uce the smooth-flowing strokes needed for either. Or t him at a silver-maker's bench. What then?

The answer is obvious, it would seem. Each of us as difficulty when we encounter some new activity hich requires the use of different sets of muscles or ifferent patterns of action. The epigrammatist mmed it up by saying, "One man's meat is another an's poison." And this is not only true in the purely hysical realm. It is also a fact to be reckoned with the whole matter of thought and feelings. It points what I believe to be the greatest need in our world oday, namely, the learning of new patterns of thought, and therefore of behavior, on the part of this One World's people, in order that they may live together as one family enjoying the fruits of knowledge and understanding.

It would seem that much of the trouble that we face is the result of inadequate education for life in the kind of world in which we live. Based on fallacy, wishful thinking, immoral drives, the patterns of thought which create the iniquitous behavior of many of the world's people are the result of the unwillingness of most of us to welcome new patterns, stretch our thinking, grasp new ideas. The old ones are familiar, satisfying, easily lived with. They require no new knowledge, wrench no preconceptions, disturb no qualms.

This is especially true in the realm of religion where emotional patterns have such strong sway. Folks who cannot tolerate a family automobile that is more than a year or two old, simply because it is out of date, are quite apt to cling to religious doctrine based on knowledge that was outmoded centuries ago. They do so because these doctrines are familiar, comfortable, emotionally warm. It matters not that they may be evil, false and malicious as well as derogatory of both man and God. This is observable even in some of our own congregations year in and year out. Certain vocal persons in Universalist churches demand the same type of church school methods, if not curriculum, that were used in their childhood. The fact that these methods left them woefully ignorant of the Bible, or Church history, or even of the genius of their own faith, seems to make no impress upon them. They remember the Golden Texts, and the rote recitations, and their nostalgia will brook no interference. Of course, when it comes to worship practices, from which stem the emotional strengths for life, the resistance to new forms is ofttimes little short of fanatical.

Thus it is that modern religious education assumes so high a priority in the minds of some ministers and Church leaders. We are convinced of the utter necessity of deepening the experience of education in our churches, not only for the children but for all ages. (Old dogs can learn new tricks, *if they want to.* And, as a matter of fact, if the youngsters of this day

are to grow up to live in a world of peace, we'd better be learning some new tricks.) This is the immediate reason for the addition of Mr. Royal Cloyd to the staff of the Division of Education, with specific responsibility for Adult Programs. And this, too, is the reason that this issue of *The Leader* is being devoted exclusively to education in the Church.

Each of us has a vital stake in improving the quality and scope of education in the Universalist Church. We must bear our share of responsibility for learning which will not only improve the quality of individual human souls, but also the quality of interpersonal, international, intercultural relations upon which the whole future of our civilization depends.

I Work With Junior Highers

(Continued from page 245)

twenty-seven-page booklet dealing with objectives of religious education for the Junior Higher, with curriculum, church school class experiences, youth group experiences, worship experiences. It also provides general information about the Junior Higher and suggests the role of the parent, the advisor, the teacher, the youth committee. It includes resources and a bibliography.

Other materials which you may have for the asking are: *To Help You Work With Junior Highers, The Junior High Group in Your Church, Let's Have Fun, Junior High Interest Finder, Visual Education for Junior Highers, Program Suggestions for Junior High Youth, Service to Others* (service projects), and a six-unit folder, *The World as We Look at It* (25 cents), and *This Is Your Life* (25 cents), a three-unit folder.

In preparation now are a number of pamphlets which will include six biographies of great Universalists and Unitarians; creative dramatizations for Junior Highers; hymn stories and Junior High choir suggestions; an understanding of Universalism and Unitarianism for Junior Highers; and something on world brotherhood and pen-pals.

So, you see, the Junior Higher is no longer the "forgotten" young person in the church. He is seeking and thus finding a place of his own and bringing into the life of the church an awareness of the potential and promise of the early adolescent years. Who is more important than a Junior Higher?

EDUCATION CONFERENCE

Council of Liberal Churches

Saturday, October 26, 1957

Third Joint Biennial Conference of Universalists
Unitarians

Hotel Chelsea, Atlantic City, N. J.

Assembly Program Luncheon sponsored by
Division of Education. (CLC) 12:30 P.M., Westm
ister Hall.

Luncheon Speaker: Dr. Merrill E. Bush, Chairm
Education Committee, CLC; Headmaster, Frie
Central School, Philadelphia, Pennsylvania.

Subject: Religious Education for the 21st Cent

Education Workshops 2:00 P.M.

What Kind Of Religious Education For Our C
dren? Dr. Angus H. MacLean, Dean, The Theolog
School, St. Lawrence University, Canton, N. Y.

Teaching Our Universalist And Unitarian Herita
Rev. Edna P. Bruner, Associate Director, Division
Education.

The Role Of The Parent In Religious Educat
Frances W. Wood, Associate Director, Division
Education.

Church-Oriented Adult Programs. Royal H. Cl
Associate Director, Adult Programs, Division of E
cation.

Junior Highers — Their Place In The Chu
Alice M. Harrison, Associate Director, Junior H
Programs, Division of Education.

Improving Your Teaching. Dr. Lucile H. Lindb
Curriculum Editor, Council of Liberal Churches.

Worshipping With Children — Of Nine Years A
Plus. Dr. Sophia L. Fahs, Curriculum Consult
Council of Liberal Churches.

Curriculum For The Liberal Church. Mrs. Flore
Klaber, Curriculum Committee, Council of Lib
Churches.

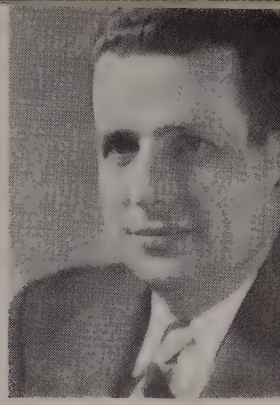
Religious Education And Mass Media (TV, Radi
Rev. Horton L. Colbert, Director, In-Service Train
Starr King School for the Ministry, Berkeley, C
fornia.

Worship And The Primary Child. Mary Mau
Director, Religious Education, Church of the Rede
er, Universalist, West Hartford, Connecticut.

The Administration Of A Church School. M
Margaret Odell, Director of Religious Education, T
Unitarian Church of Germantown, Pennsylvania.

Older Teen-agers And Liberal Religious Yo
Rev. C. Leon Hopper, Jr., Minister, First Congre
tional Parish, Unitarian, Petersham, Massachuset

Biblical Symbols in the Liberal School



John F. Hayward

IN my early childhood I remember chafing under the inexpert teaching and ill-disciplined classes of Congregational Sunday school until I was driven to open rebellion. Evidently my parents were sympathetic with me, for they suggested that we try a new Sunday school. We chose, almost at random, the local Unitarian Church. The change in atmosphere and content was indeed welcome. Although it is easy to be inaccurate about the feelings and motivations of long ago, as near as I can recall, the refreshing quality of the Unitarian Church school was its sense of reality, concentration upon events and concerns which were tangible in my own life. The miracle of nature, the concern for human adventure, the many occasions of drama, ceremony and festivity, and the comfortable, non-stuffy atmosphere of the place; all conspired to give me joy in worship and religious education.

There was one gift, however, saved over from the Congregational Sunday school which had no adequate counterpart in the Unitarian Church, a gift which I cherish to this day. I had been given a Bible for a year's perfect attendance. At the time it seemed to be a small reward for so heroic an effort, but my fondness for any kind of book, even a Bible, prevented me from ignoring the gift. I soon discovered that there were strings attached to my new and shiny Bible: I was required to memorize verses, for each one of which a gold star would appear on an enormous chart. Before long there were many stars in the column opposite my name, partly because I enjoyed winning competitions and partly because I found a strange fascination in the cadence and chanting of biblical language even though I had little knowledge of its meaning. Next to the songs and rhymes my mother taught me, I think the language, the imagery, and the drama of the King James version gave me my earliest artistic delight.

I would like to feel free to generalize on this experience and to conclude that any reasonably healthy child can be led fairly early in life to the pleasure of biblical recitation and dramatization. But, being at best a concerned amateur in the nurture of the young, I have no tools for testing this supposition. I offer it merely as a possible perspective for the enrichment of the content of our liberal religious education materials. Our acknowledged concern for relating religious education to the children's own concrete experience should in no way be sacrificed. I am pleading for the addition of the symbolic richness and depth of the Bible itself (not a rewriting of it) to a curriculum program which seems, otherwise, to suffer from a lack of religious color or cohesion.

One of the ways of construing history is to see it as the developing dialogue between vital human experience and the cultural symbols by which life is interpreted and organized. Experience is thereby rescued from chaos by symbolic interpretation and the symbols themselves are continually ground and refined by the action of experience. By symbols, I mean any concrete narrative or object which constitutes a basic way of viewing human life and destiny. For instance, the story of the escape from Egypt and the wandering in the desert became symbolic of the continuing physical and spiritual pilgrimage of the Jewish people and could serve them as well in their plantation in the western hemisphere as in their return to Israel and their re-establishment of their ancestral homeland. The very land of Israel in all its concrete features and mystical moods calls up images of the religious ecstasies and agonies of both Jews and Christians. The Cross and Easter Day are symbols central for Christianity: the narrative of the trial and death of Jesus and of the recovery of his followers to new spiritual life by their faith in his resurrection provide the very philosophical and theological structure of the Christian world-view and way. It is historically demonstrable that the whole course of western history has been profoundly conditioned for good and for ill

by biblical symbols. The reason for the cultivation of the free spirit in religion is to distinguish and separate these goods and ills in whatever way intelligence, intuition and conscience dictate. If orthodoxy "captures" the Bible and its interpretation for itself, this is so not because the Bible is inherently "orthodox" but because liberals have failed to make the Bible their own in their own way.

Not only children but all men of whatever age need the concrete. A symbol with vivid and dramatic force is not primarily a way of adding emotion to an idea. Symbols are not among us for the sake of dramatizing a cold and unsymbolic reality. I am convinced that life experiences, and their concrete symbols, are richer of content, more varied in nuance, more fraught with mystery than the abstract ideas we use to describe them. Ideas are literally "abstractions" — that which is "drawn off" from the fullness of experience. Being a particular focus and a fragment of the whole, an idea is more rationally manageable but also more relatively trivial than experience or those works of art and concrete symbols which lie close to experience. The very clarity of an abstract idea is purchased at the price of leaving out some of the ambiguities which do in fact haunt the living impressions and feelings of men and women. The flesh, the concrete come first; then the dramatic symbol; then the analytic idea. This strikes me as the proper order of education. Before a young person can deal with ideas he needs the intermediate reality of the symbol to build a bridge between his experience and his thoughts. Abstractions are increasingly relevant as a person moves into adolescence and beyond. Prior to that, he will do well to "think" concretely, and to organize his impressions in terms of a symbolic reality. And without the continuing nourishment of vivid experience and symbols throughout life, a person's ideas do not serve his religious needs adequately.

The power of the Bible, in this regard, lies in its vast human scope and its exquisite theological overtones and undertones. In order to be specific let us take four images from the life of today's children and correlate them with biblical imagery. The liberal spirit itself will prevent anyone from taking these particular concrete correlations as ultimate or limiting. I do this to demonstrate a method to be freely pursued rather than to present a concrete program to be blindly adopted.

The first image is that of the seed and the growing tree. And I can recall my childish delight, not unmixed with a touch of whimsy, in the biblical chant describing the righteous man as "a tree planted by the rivers of water, who bringeth forth his fruit in season; his leaf (only one?) also shall not withe This is a kind of incantation whose meaning no ch can grasp; the insistence of the phrase is its rhyth the meaning comes later in the ripening of the yea All the promise of a person is enclosed in the t round of the seed and the way of our growing is i swelling and a flowering from the center outwarc Children can think of the earth as a vast collection growing seeds absorbing the elements of soil, air, a sun and passing it all through a silent chemistry, a sending forth the infinite variety of leaf and pe eye, hand, and voice. A human being grows in stat as slowly as a tree and in old age bears on his per vivid signs and tokens of his long passage throu storm and sun in the rhythm of the seasons. All us are part of the great tree of life which is God. are the leaves of his far-spreading branches. His wells up from unknown depths and circulates c wardly through our tiny veins. By the labor of lives we send back to the heartwood some small not insignificant nourishment.

Genesis I has the quality of the seed and the gr ing tree. Let the children relish the cryptic cha "And the evening and the morning were the first da There is no reason to hide or belabor the obvious f that it took more than six days for the world to co into being. There is also a symbolic birthday of world seen as the creation and gift of a great and l ing deity; and something of the wonder of it reside the rhythmic description of "cattle, and creep thing, and beast of the earth," with the addition of mysterious refrain "after his kind." We can ov explain if we are not careful.

The second image read from the book of the wo and echoed in the book of the tradition is that people walking. A man who has no love of trave only half alive; and some of our fondest tales feat the wanderer. I can recall from childhood my ama ment in reading that Jacob was able to use a stone a pillow in his wanderings; it also seemed odd to that he should wake up from a dream of a wonder ladder to heaven festooned with angels and rema "How dreadful is this place!" It took time for to learn the religious meaning of "dread." The B is, more than anything else, a record of holy pilgr ages. And men and nations have never ceased th walking. The walking perspective is basically a se of destiny, of derivation from the distant past mov toward an unimagined future. It will focus on hun communities where the members have sought to m together toward a better world for all. A tree gr

thin itself, but men walk together. And it is not difficult to agine all reality on a kind of grimage. All things are changg and new forms of life are passg from promise to reality in an dless procession. Across many a lderness, living things and livg people have clung to a dream their bones and have pursued e vision of a promised land. ildren can be led to feel the orld moving with them and their ople; they can think of God as e master Pilgrim, the one who rough all moments of time has tiently struggled, waited, adnced, retreated, and risen from feat. He has been the soul of a orld groaning and travailing tord perfection. Thus, even in the ny span of our own life pilgrime, God is the silent companion ho travels at our side. He is both urce and guide, spur and reemer of our walking. Moses new him in the flight from Egypt. sus knew him in his Palestinian lgrimage. He was the constant iend of the argosies of Paul. "If take the wings of the morning d dwell in the uttermost parts the sea, even there shall thy nd lead me, and thy right hand all hold me."

The third image is of the world nging and dancing. The 114th salm says: "The mountains ipped like rams and the little lls like lambs." The Bible is givg witness to the deep truth that holy joy of living and moving nites all creation, including man d nature. We may also see in is and similar references, as well in the very cadence of biblical nguage itself, the truth that the l powerful and successful procs occurs rhythmically. Let chilren be introduced to the universlity of rhythm, the rhythm of sea rf and water currents — a combined rhythm for the ear and eye. There are the intimate rhythms of the heart-beat and breathing, the free rhythms of human speech, the stately rhythms of seasons and star movements, the staccato rhythms of a rabbit running or a machine ticking. There is a potential music in all things that move, for movement is never without the pattern we call rhythm, and nothing moves without in some sense dancing and nothing dances without giving rise to a kind of music. Of all forms of education music and dancing are perhaps the most potentially religious. For music and dancing teach a person the way the world feels when it is fulfilled. All loving and harmonious execution of natural powers for their own sake partake of a joy akin to the human joy of music and dancing. Perhaps on the solid foundation of this festive outlook toward life, children might come to realize God in themselves as the one who dances and sings with them — as one whose music is an inspiration to their own spirits to sing still sweeter strains than they had yet given forth.

In all such symbolism, as in art itself, we must expect some surprises and inconsistency. "There is no great beauty (or truth) that hath not some strangeness in the proportion." I can recall the twofold picture of Jehovah which loomed before me in my childhood, a picture strangely compounded of magnificence and tenderness: "He looketh on the earth and it trembleth; he toucheth the hills and they smoke," alternated with, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." I do not recall being troubled by the inconsistency that the same God who could flame like the Fourth of July could also be the one to help my mother tuck me in bed at night. The very language of the Bible displays the same alternation between the tone of kettledrums and the soft-speaking of a single violin. A heaven full of angels serenaded the birth of Jesus and the shepherds trampled on one another's heels rushing to Bethlehem and they chattered the news abroad in the countryside. Then, suddenly, comes the still sentence, as quiet as a piece of sculpture in bronze: "But Mary kept all these things and pondered them in her heart." Sometimes the silences seem unbearable, as when Jesus before Pilate "answered him never a word; insomuch that the governor marvelled greatly."

These qualities of silence and stillness constitute the fourth image to be seen by children in the book of the world and the book of the tradition. We have seen it in very small children when they are ill: sometimes they seem to be gathered into themselves, securely awaiting their deliverance from illness like a patient animal, like a monk meditating. There is a vast silence in the world for all its singing and dancing, for all its growth and pilgrimage. There must be times when, as it were, God gathers into himself and sleeps, before the next dawn of his creative life. There is someone, something, that takes you now and then and composes you to silence and allows you to wait in peace until the next summons of your days to life and movement. I would want children to feel this kind of silence. Whatever name they eventually give it, let them be surrounded by a loving aura of family, friends, church, and school in such a way that they

would shine with peacefulness in their own sleep. Throughout all their days, through every stormy and unlikely adventure, let them have the gift of inner peace and composure.

That the Bible may occasionally confuse or annoy or bore children is no proof that it is useless. I can remember becoming totally confused in my time sense by the phrase: "For now we see through a glass darkly, but then face to face." But always there was that rhythm, *that strange marching of ordinary men toward an extraordinary destiny, a pulse to dignify history,* and strike the ear of the heart with portentousness, and an honesty in facing up to the ever-present color, whimsy, and nonsense of human life. So now I bless the people who in ignorance and in understanding had me memorize the memorable words. I bless them for that deposit of rhythmic words laid down in my mind when I was seven and eight and nine and not yet really awake. The fullness of time came later when, though I saw through the glass darkly, at least I saw something; I saw in my own experience shapes of ecstasy and glory, shapes of fear and threat, and the words, images and thoughts came up out of the Bible to match the occasion.

These were not words of indoctrination. They had never been given to me as a creed or with the insistence that one must believe or perish. They had come strangely compounded of the blood of vigorous life and the moon-dust of the fairy tale. In short, these words eventually conveyed the quality of life itself, wherein the flesh of men and the wood of trees and the very wetness of water are pervaded by a holy light. All that meets the eye or assaults the ear is filled also with things which neither eye hath seen nor ear hath heard, yet things spoken to you and me from the Everlasting Thou.

Perhaps we can now bring to focus the minimal task of the church school in the religious nurture of children. It is to hold before their eyes and engraft into their speaking and experience the two Bibles of which we have been speaking: the book of the world and the book of the tradition. Of equal importance is the spirit in which this twofold work is undertaken. This is never a question of indoctrination. As liberals and as members of a scientific age, we have long passed the danger of dogmatic indoctrination with respect either to the world or the Bible. Anyone who knows this day's children knows also how difficult it is to convince them of much of anything, much less indoctrinate them. They have their own thoughts and their own ways. We cannot follow into all the places wherein they will eventually move and dwell. In this sense *they alone* will complete their own religious education; it is our task to give them the appropriate materials. We shall try to build for them a psychic reality which features the perspectives of the growing tree, the walking person, the singing and dancing one, the holy silence. We shall also try to open the Bible for them, with all its dramatic excitement, its rhythm, its deep paradoxes, whimsy and wonderful nonsense.

We shall send the children forth in trust: knowing that in their own time, and by God's grace, their living experience will fuse fact and symbol, event and poetry, and the world and significant parts of the Bible will become for them an integrated reality radiant with divine light. Here is where religious convicti is born, where a tradition artis cally expressed in a common lit ary and liturgical treasury becom alive amid the vitalities of de experience. Religious convicti itself is an original gift and original creation. It is not taug nor marketed. It is based on offering made in faith by ea older generation to the young an offering which is brought fruition by the grace of God a the courage of the young as th pass into maturity. In this fin sense, all the best education is ligious: for it is something build that another must finish; though it is our planting anoth must gather the harvest.

WHAT IS A FREE ELECTION?

"Why don't you have free electio in East Germany?" asked an Americ in a party of 27 U. S. members of t Peace Council who had gone over East Berlin for a meeting. Some the East Berliners tried to assure the visitors that elections in their zo *were* free, but nobody seemed co vinced. Finally a historian, Prof. Ka nitzer, gave this answer: "No, *do not* have what you call "free" el tions here. What we are concern with is peace. You may remember ho Germany had a man called Adolf Hi ler, who came to power through fr elections — 15 million Germans vot freely for him. We paid tragically f that free election, and Europe exper enced disaster because of him and eve you, in the United States paid yo price. Now Mr. Adenauer is askin for free elections for all of German yet he has admitted that 66% of hig ranking officials in his Governme held positions under Hitler. We not want those men to govern us agai and we do not like what they call fr elections. We can't go through again."

Later, several of those present co ceded that things look different whe seen from this side than they do se from the U. S. Kamnitzer's argumen (WAP)

UNIVERSALIST THEOLOGICAL EDUCATION

JNIVERSALISTS have started another new church year with more and better educational uipment than ever before in their history.

The inspiring picture story of the Minneapolis Uni-rsalist new church school building, which appears the cover and in the center of this number, is not ique. This intelligent provision for the ministry to ildhood and youth is happily becoming more and ore normal among Universalist churches.

More important even than equipment is trained and ourceful personnel. The new school building in inneapolis and that of Philadelphia, Lynn, and sadena, are due to the wise and vigorous leadership Dr. Olson, Dr. Gehr, Dr. Rose and Dr. Blauvelt, ally supported by laymen with vision. Lest com-risons be odious, we should point out that these men e not unusual in our ministerial fellowship. We cite em simply because their educational plants have en built or remodeled in recent years.

Yes, we have a loyal, conscientious and well-trained re of ministers and directors of religious education. at this core of professional leaders is still inade-iate in numbers is a fact to be recognized frankly. is fact means that we are not yet giving adequate pport to theological education. Until very recently, r theological schools have asked practically nothing way of help from the Universalist constituency for arly a century. This is unfortunate because it has l Universalists generally to take for granted the rce of their ministerial supply. This, in turn, rved the schools' resources. Today, the needs of our ological schools are both great and immediate. ery local Universalist church should assume the re-onsibility of substantial annual financial support of r schools. Every individual Universalist church mber should be told of the need for support of ological education and given the opportunity to do s share.

If all Universalist parishes and individuals do their are, we can and will give adequate support to our ological schools. Given such support, our schools ll provide us with an ample core of well-trained and ourceful parish ministers, religious education direc-rs and academic teaching specialists in years to come.

WE CAN'T HAVE IT BOTH WAYS

THE president of the Institute for Motivational Research (an organization which conducts studies for marketers) is quoted by Vance Packard as expressing satisfaction with "our increased willingness to give vent to our whims and desires." This official also expressed his belief that Americans are "experiencing a revolution in self-indulgence." According to Mr. Packard's article on *The Growing Power of Admen* in the September *Atlantic,* there is great joy in the ranks of these potent creators of opinion in the growth of "impulse buying." What this growing impulse buying does to the sensibly planned budgets of young families apparently has not been thought of very seriously by the new determiners of our economic destinies.

Much more important than the economic results of unchecked stimulation of our whims and heightened desires are the moral consequences. A nation that is deliberately pushed into an ever-increasing mood of self-indulgence cannot remain strong for many generations. Every previous civilization we know anything about has fallen before the onrush of sturdy barbarians only *after* surrender to the mood of self-indulgence.

Our educators and leaders of law enforcement agencies, as well as the clergy of the land, point out the dangers of overindulging youth and warn us of future greater dangers which are sure to grow out of the present wave of juvenile delinquency. They also point out that juvenile delinquency is traceable directly to adult irresponsibility. Our need for responsible individual and social ethics is critical and immediate.

In spite of this great need, our advertising people seem determined to bring every discoverable psychological pressure to bear on the American public so that they may complete our "revolution in self-indulgence."

We can't have it both ways. Either we continue down the path of self-indulgence *sowing the seeds of certain national destruction,* or we speedily wake up to our real needs and put our great mass education and mass communication machines and organizations to work stimulating the spirit of individual and community responsibility rather than self-indulgence.

Even the powerful admen must make this hard choice. They can go on in their present way stimulat-

ing self-indulgence *ad infinitum*. But if they so continue, they will most assuredly bequeath to their children and their grandchildren a weakened country that will certainly be overcome by the barbarians. The admen cannot have it both ways any more than the rest of us. Contributing skillful go-to-church campaigns for Sunday and stimulating irresponsible buying the other days of the week can lead only disaster.

Someone once defined Puritanism as life stripped its essentials for its own protection in time of gre danger. Democracy now needs to rediscover and utilize a non-theological puritanism that will resto both our integrity and our strength.

PROGRAM HIGHLIGHTS

GENERAL ASSEMBLY — UNIVERSALIST CHURCH OF AMERICA

October 23-26, 1957 — Atlantic City, N. J.

Hotel Chelsea on The Boardwalk

"Perspective for Destiny" — Occasional Sermon by Dr. Angus H. MacLean, Dean, Theological School, St. Lawrence University

"Hosea Ballou and the Rise of American Religious Liberalism" — Dr. Ernest Cassara, Professor of Church History, Crane Theological School, Tufts University

"The Way Forward" — First report of The General Superintendent, Reverend Philip Randall Giles

"Preparing to Live in the World Community" — Theme of daily chapel services to be given by the Reverend Ida M. Folsom

"Consideration Management Survey" under gavel of Alan F. Sawyer, President, UCA

Universalist Program Luncheons — 12:30 P.M.

Thursday, October 24 — The A.U.W. presents Dr. Priscilla White, Medical Director of Clara Barton and Elliott P. Joslin Diabetic Camps.

Friday, October 25 — The Service Committee presents firsthand reports on Universalist work in Japan by the Rev. John Farmakis and in Europe by Rev. Dana E. Klotzle

Saturday, October 26 — The Division of Education presents Dr. Merrill Bush, Principal, Friends Central School, Philadelphia — "Religious Education for the Twenty-first Century.

JOINT PROGRAM HIGHLIGHTS — OCTOBER 26-28

Theme Speaker — "Preparing to Live in World Cor munity" — Ben Bagdikian, special corresponder *Providence Journal-Bulletin;* Winner of Sidn Hillman, George Heft Peabody, Radio Broa casting Awards

Sunday Sermon — Dr. Floyd Ross, University Sout ern California. Author, *Address to Christians*

Banquet Speaker — Dr. John Holmes, Universalis Unitarian Poet; Professor, Tufts University

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U. C. A. HIGHLIGHTS

Unified Appeal Summary

	1954-55	*1955-56*	*1956-5*
Credited to Local Churches	$58,231.70	$61,508.41	$65,534.4
From State Conventions	2,725.00	3,450.00	3,350.0
Isolated	692.60	529.75	638.6
Assoc. of Universalist Women	6,500.00	7,200.00	7,200.0
Miscellaneous	412.13	1,089.11	1,997.9
	$68,561.43	$73,777.27	$78,720.9

* Includes $1,952.90 contributed by ministers throug the efforts of the Universalist Ministers' Associatio

Full Speed Ahead!

It is obvious from the above summary that t churches have made a significant gain in Unifie Appeal contributions. They are, of course, the sour upon which we must count for building a strong denomination.

Was your church among those that contributed this increase? Our most hearty thanks to all tho who did!

Your enthusiastic cooperation in making ev greater gains this year will allow us to tackle i portant work which had to be curtailed last year.

— J.A.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

N EDUCATION ROGRAM FOR NIVERSALIST WOMEN

The substantial contributions made Universalist women to both their al churches and the larger denomi- ional effort are matters of record. e several service programs in the ited States and in foreign countries, ich they have carried on down ough the years as demonstrations their Universalist faith, are known many persons. Less is known, how- r, about the educational program the Association of Universalist omen and so we appreciate the op- rtunity which this special *Education umber* of *The Universalist Leader* ords for telling about its efforts in s field.

While Universalist women had their ucational programs previously, it was 1939 that the groundwork for the sent department was laid. In that r, the Women's National Mission- Association was reorganized and name changed to the present one, ich was more descriptive of the new d broader program in the four fields churchmanship — Worship, Edu- ion, Fellowship and Service.

One of the three major departments ovided for under the new Bylaws s *Education,* the members of which re to consist of the executive director d two board members appointed by president. The Bylaws further ted that "it is the duty of this de- rtment (Education) to point the way a larger program of educational ac- ity within the Association and to ovide literature for the same." Edi- ial responsibility for the materials s to rest with the executive director.

The organization was particularly rtunate to have had as its executive rector at that time Ida M. Folsom, d it was she who initiated an educa- nal program for liberal church- men upon which each succeeding ecutive has builded.

At the 1953 biennial session of the ganization, a recommendation was adopted which altered the department's activities in regard to Social Action:

> Since the Social Action Committee of the Association of Universalist Women is part of the Department of Education of the organization and since the work of this committee has been educational rather than to spearhead group action we recommend that the education program of the Department of Education be given more emphasis and that groups be asked to appoint chairmen of education rather than chairmen of social action. We recommend this because we believe it more accurately describes the Association of Universalist Women's efforts in this field and because in so doing we can hope for better understanding of our efforts by the local groups.

Working toward this end, the Department of Education has provided literature and other materials on those topics which have been chosen for special emphasis by vote of members present at the biennial sessions.

The topics chosen for special study and concern during the biennium period now drawing to a close are: Mental Health, Public Education, Social Legislation, and United Nations.

Suggestions for study and discussion, as well as special programs related to these four topics, have appeared in:

The *Yearbook,* the annual leader's handbook, now in its sixteenth year. The program section of each *Yearbook* volume has dealt largely with educational materials, their use by the local group and suggestions for action.

The *Bulletin,* bi-monthly publication of the organization, which is mailed directly to some 11,700 persons. Each issue of the *Bulletin* includes one or more educational articles.

Cues, a mimeographed leaflet which is issued as the occasion warrants. *Cues* provides up-to-date information and resources on the four major topics listed above.

Program Packets, compiled in the Association office by the executive director and staff members, and which are loaned to groups upon request. Each program packet deals with a specific topic and includes leaflets which have been selected from the wealth of materials available. As a rule, a bibliography for further study and suggestions for the use of the packet materials is included.

Special Programs, Audio-visual aids. Most of these materials are used for the single-meeting presentation of a topic with the hope that members may be stimulated to pursue the subject further in their personal reading and study.

The third phase of the Department of Education's effort is the sponsorship of leadership training conferences, which include:

A joint leadership conference for the executive board and presidents of the State Associations.

Summer leadership conferences for Universalist women. The national organization sponsors two, one at Ferry Beach, Me., and one at Murray Grove, N. J. The Department also co-operates with state organizations which sponsor regional conferences, both in planning programs and providing staff members. Illinois, New York and North Carolina sponsor such conferences.

Area Conferences, Local Church Groups.

Those persons who have been most closely associated with Universalist women's groups have noted a change in program emphasis over the past few years. While they may have retained some long-standing practices, there is scarcely a group which does not have some educational programs and for the most part, these involve the participation of the members themselves. The potential of an education program within the church-women's organization is far from realized, but we have made progress. This is due, in part at least, to the fact that those who initiated the education program of the Association of Universalist Women were women of vision and courage and the program they established is one which will continue to challenge our minds, our hearts and our hands as we strive to achieve the ultimate goal of all education — *Action.*

Co-educational, Campus College

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Wm. C. Garner, President
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RECEPTION FOR DR. AND MRS. HOYT

An informal reception and coffee hour was held after the church service, Sunday, September 8, in the First Universalist Church, Rochester, N. Y., honoring Dr. and Mrs. Donald B. F. Hoyt on the completion of their service of ten years to this church.

Edward Haas, president of the Board of Trustees, and Clarence King, acting chairman of the Board of Stewards, were in the receiving line with Dr. and Mrs. Hoyt. More than one hundred church members were in attendance.

Many congratulatory messages were received and a book, *The World's Great Religions,* was presented to Dr. Hoyt.

DR. ROSE PREACHED IN THE CATHEDRAL IN THE PINES

Dr. William Wallace Rose of Lynn preached in the Cathedral in the Pines, West Rindge, N. H., September 22, at three o'clock. Dr. Rose spoke on the subject of *Religion and the Religious.*

The quartette and choir of the Lynn Church under the direction of Robert Pittitt provided the music for the service.

MISS FOLSOM OPENS HER HOME IN OGUNQUIT

The Rev. Ida M. Folsom was among the summer residents opening their homes for the second annual House Tour at Ogunquit, Saturday, August 10, under the sponsorship of the Ogunquit Village Improvement Association.

Miss Folsom's large studio-type living room contains some interesting antique furniture.

UNITARIAN-UNIVERSALIST SOCIETY FOR ALCOHOL EDUCATION

Universalists have always been prominent in every movement for social betterment. A pamphlet published in 1785 by a Universalist layman, the distinguished Dr. Benjamin Rush, a signer of the Declaration of Independence, is recognized as the origin of the temperance movement in the United States. Entitled, *An Enquiry into the Effects of Spiritous Liquors upon the Human Body, and Their Influence upon the Happiness of Society,* this essay was read by most of the thoughtful Americans of Dr. Rush's time.

On August 27, the corporate name of the Unitarian Temperance Society officially became the Unitarian-Universalist Society for Alcohol Education. The change of name had been unanimously favored at the annual meeting of the Society on May 23 in recognition of the increasing collaboration of Unitarians and Universalists in important phases of denominational activity.

Under the new "joint-interest" name the Society is desirous of enlisting Universalists into membership. There is no similar Universalist organization, nation-wide in scope, dealing with the social problems stemming from the indulgence of 60,000,000 Americans in beverage alcohol.

Already there is a Universalist identity with the affairs of the Society through its treasurer, Robert F. Needham of Concord, Mass. Mr. Needham was at one time chairman of the Massachusetts Universalist Temperance Commission and a writer on various phases of the alcohol problem in the columns of *The Universalist Leader.* He is more widely known through his

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nection with the Ferry Beach As-
iation.

Organized in 1886 and incorporated
der Massachusetts law in 1894, the
iety has published many pieces of
rature dealing with the liquor prob-
n written by recognized leaders and
entific authorities in this field. A
of currently available free literature
ll be found in the Society's advertise-
nt in this issue of *The Universalist*
ader. The Society has a modest en-
wment built up by bequests.

Limiting its activities to education
d study, the Society does not engage
political action. In legislative mat-
s, members exercise the right of
vate judgment. The Society's dinner
eting, held annually in Boston the
rd week of May, features speakers
exceptional prominence in this area
social concern. At the meeting last
ay, Julian Steele, a member of the
ssachusetts Parole Board, reviewed
practices relating to the great num-
of prisoners whose addiction to al-
ol is a serious factor in the reha-
itation process.

In 1956, "alcohol probably played a
rt in about fifty per cent of the
,000 highway deaths," according to
officer of the American Medical
sociation. Of the 4,600,000 alco-
lics in the country, an estimated one
llion of them are women. Yet the
itch" in the $400,000,000 spent an-
ally on various media to advertise
oholic beverages increasingly stresses
appeal to the housewife. A "teen-
w" is on the market for the greed-
luced purpose of fastening the drink
bit upon the rising generation.

Last year Americans spent *ten* bil-
n dollars on alcoholic beverages —
ven billion dollars for public schools
under *four* billion dollars for all
rch and charity purposes.

Universalists, by the social implica-
ns of their liberal Christian faith,
n do *something* about this menacing
uation by joining the Unitarian-Uni-
rsalist Society for Alcohol Education.
gular annual dues are one dollar;
taining dues are five dollars or
re. Remittances should be directed
Universalist Headquarters, 16 Bea-
n Street, Boston 8, Mass., care of
bert F. Needham, Treasurer, Uni-
ian-Universalist Society for Alcohol
ucation, 16 Beacon Street, Boston 8,
ass. —H.G.

THE UNITARIAN-UNIVERSALIST SOCIETY FOR ALCOHOL EDUCATION

invites you to send for free literature listed below and for information concerning membership.

See article in this issue of the *Leader* on the purpose and work of the Society. Your support will be welcome.

Officers

President: the Rev. Dr. Richard D. Pierce, Boston, Mass.

Vice-President: Dwight S. Strong, Boston, Mass.

Executive Secretary: the Rev. Dr. William H. Gysan, Beverly, Mass.

Recording Secretary: the Rev. Kenneth R. Warren, Barnstable, Mass.

Treasurer: Robert F. Needham, Concord, Mass.

Universalist Directors: the Rev. Walter R. Jones, Gloucester, Mass. and Robert F. Needham, Concord, Mass.

Remit membership dues ($1 regular; $5 or more, sustaining) to:

Robert F. Needham, Treasurer,
Unitarian-Universalist Society for Alcohol Education,
16 Beacon St. (Universalist Headquarters), Boston, Mass.

For free literature, check the following list, and send request to:

Dr. William H. Gysan, Secretary,
Unitarian-Universalist Society for Alcohol Education,
14 Beacon St. (Unitarian Headquarters), Boston, Mass.

.....*"Let's Have a Drink!"* **by Kenneth R. Warren**

.....*A Liberal Looks at Alcohol* **by Rev. Walter R. Jones**

.....*Questions About Alcohol* **by Haven Emerson**

.....*The Cocktail Hour* **by Gladys Simmons**

.....*Purpose and Program*

.....*Information concerning Membership*

.....*Bibliography on the Alcohol Problem*

MURRAY GROVE ASSOCIATION

The Murray Grove Association held its annual meeting on Saturday, August 17, and elected the following officers: President, Andrew J. Weakley, Philadelphia, Pa.; Vice-President, Arthur I. Olson, Danbury, Conn.; Treasurer, Robert E. Polk, Indianapolis, Ind.; Secretary, Barbi Harwi, Washington, D.C.; Field Secretary, William Crawford, Brooklyn, N.Y.; Honorary Vice-Presidents, Hattie Miller and Emma Drementz; Trustees until 1958: Richard Edwards, Mrs. Emma Smith, James R. Weakley, Lee Conant; Trustees until 1959: Harry Lincoln, Mrs. George A. Friedrich, Elizabeth Lewis, Mrs. Blanche Cawton; Trustees until 1960: George A. Friedrich, Irene Douglass, Mrs. Marguerite Merrill, Lafayette Clarke; Trustee to represent The Universalist Church of America, Harold S. Latham.

During the business of the meeting, it was directed that steps be taken to complete the third building or the second guest house.

When en route to or from the Universalist Convention in October, the president of the Murray Grove Association would be delighted to see anyone interested in the shrine at Murray Grove. Murray Grove is located on the main highway between New York and Atlantic City.

BELLEVILLE, OHIO

The Universalist Church in Belleville, Ohio, has been revived by a group of young married people. This group has started a church school for their children. Services have been held once a month in the church for some time.

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Friday morning, October 18, at eleven o'clock.

Miss Louisa Magraw will give an illustrated talk on *Our Western Parks and the Canadian Rockies.*

Luncheon, seventy-five cents. For reservations, call Mrs. Dumas, CO 6-0240.

— MARION H. PIKE, *Secretary*

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There are ninety pews — eight feet long with fine backs and seats with cushions — with mahogany cap on back of seats and mahogany ends to match pulpit.

We shall be glad to show these fixtures to any who are interested — we do want to see them continue in service. No reasonable offer will be refused.

Parties interested may visit the church. For appointment, please telephone Lawrence Purtell, Salem, PI 4-2940.

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Additional funds are needed for maintenance. Remember the Home in your will.

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NOTICES

CALL FOR THE ANNUAL MEETING OF COUNCIL OF LIBERAL CHURCHES INC.

Universalist-Unitarian

The annual meeting of the Council of Liberal Churches (Universalist-Unitarian) Inc. will be held at 25 Beacon Street, Boston, Massachusetts, on November 12, 1957 at 2:00 p.m. for the transaction of the following business:

Acceptance of Agenda, Report of the Secretary, Minutes of the Previous Meeting, Minutes of the Board of Administrators, Report of the Treasurer, Auditor's Report for 1956-57, Report of the Nominating Committee, Election of Officers of the Council and Members of the Board of Administrators.

Other Business: a) Consideration of the following proposed change in the Bylaws — That Section 1 of ARTICLE VI of the Bylaws of the Council be amended by striking out the second sentence and inserting in place thereof the following sentence "Additional nominations for officers and administrators for the ensuing year may be made from the floor at an Annual Meeting by any member of the Council." b) Committee Reports. c) Staff Reports. Time and Place of Next Meeting of the Council.

It is expected that the meeting may require more than one day and members are requested to reserve November 13, 1957 for a continuation of the meeting.

Time schedules for committee meetings will be announced as soon as the chairmen of the committees have decided upon the time of their meetings.
— MARJORIE L. SPRINGALL, *Secretary*

ONTARIO UNIVERSALIST CONVENTION

The seventy-eighth annual meeting of the Convention of the Universalist Church of Ontario, Canada, will be held at the Olinda Universalist Church, October 26 and 27, 1957.

The Rev. Walter E. Kellison, pastor of the Farmington, Michigan, church, will preach the Occasional Sermon at 11 A.M., Saturday, October 26.
— MYRTLE DRESSER, *Secretary*

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(Section 520, P. L. & R

CENTRAL FELLOWSHIP COMMITTEE

Approved the action of the Pennsylvania Fellowship Committee in granting to Alan F. Sawyer, Jr., the right to perform the Christian ordinances as a licentiate.

— ESTHER A. RICHARDSON, *Secretary*
August 19, 1957.

MAINE FELLOWSHIP COMMITTEE

The Fellowship Committee of the Universalist Church of Maine will meet at Brunswick in the Universalist Church on Monday, October 14, at 10:30 a.m. for the examination of Rev. Glen L. McKee, a recorded minister of the Society of Friends, as to his fitness in purpose, character and ability, for the ministry of the Universalist Church.

—DOUGLAS H. ROBBINS, *Secretary*

PENNSYLVANIA UNIVERSALIST CONVENTION

Official Call

The one hundred and twenty-sixth annual session of the Pennsylvania Universalist Convention will be held in the John Raymond Memorial Church, Madison and Vine Streets, Scranton, October 11, 12, 13, 1957, for the hearing of reports, the election of officers, and the transaction of any other business that may come before it.

The sixty-second annual session of the Pennsylvania Association of Women will be held concurrently for the hearing of reports and the transaction of any other business that may come before it.

Full details of the Convention program will be found in the September issue of the *Pennsylvania Universalist.*

— HARRY K. MEANS, *Secretary*

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Please indicate your preferences on this questionnaire, with any additional comments you care to make, and return it to us.

LOCATION	TYPE OF BUILDING	TYPE OF MEMBERSHIP
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☐ Suburban	☐ Apartments	☐ Life Care Single Advance Payment
☐ Country	☐ Common Dining room	☐ Life Care Advance Deposit and Monthly Payments
	☐ Other _____	

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